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theater. (5) None of Jesus' adversaries saw him after his death; his disciples alone saw him. (6) The succession of the appearances and their number cannot be perfectly established.

His treatment of the gospel narratives of the appearances of the risen Christ seems again somewhat arbitrary. Notwithstanding the difficulty which inheres in the harmonization of the various accounts, it seems as if he has neglected to make the effort after such harmonization as a sober estimate of the historical worth of the material demands. This criticism, however, hardly applies to his treatment of the statements of Paul.

The work which this volume thus completes can hardly be classed among the great lives of Christ. It is, however, of value as being perhaps the first attempt on the part of French evangelical writers to treat the biography of Jesus critically. The difficulty in the case of Professor Stapfer, as in the case of the rewriting of the apostolic age, lies in the lack of distinct results in the criticism of the gospels. It cannot be too much emphasized that the prerequisite of any rewriting of a life of Jesus lies precisely at this point. Until the synoptic and Johannine problems are better solved it is hardly possible to expect a satisfactory life of Christ. S. M.

LITERARY NOTES.

CHARLES SCRIBNER'S SONS publish a translation by Rev. J. Hendrik DeVries of that portion of Professor Kuyper's *Theological Encyclopedia* which concerns the author's position as to the Scripture as the basis of Christian theology. The work in its English form is in three divisions, "Theological Encyclopedia," "The Organism of Science," and "Theology." It is marked by great breadth of treatment, and is really a discussion of the authority of the Scriptures from a philosophical point of view. As such its position in the main is thoroughly conservative, and probably the work as a whole will be recognized as the strongest presentation of a traditional theory of inspiration and revelation possible. To Dr. Kuyper the story of the creation came directly from God. Inspiration is sometimes given to man by his being thrown into a sort of narcotic sleep, somewhat analogous to that into which Adam fell when he underwent his "violent operation" (p. 489). At the same time he recognizes different forms of inspiration, and treats the entire matter with great detail. (Pp. xxv + 683. \$4.)